

RELIGIOUS MOBILITY AND IDENTITY IN THE LIVES OF URBAN MUSLIM COMMUNITY IN AUSTRALIA: AN ANATOMY OF RELIGIOUS PRACTICE

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Abstract

This study aimed to discuss religious mobility in urban Muslim community of Australia by investigating organizational projects and religious practices. In addition, ethnographic fieldwork was conducted, which included extensive interviews and participation in organizational meetings. The results showed that urban Muslim community in Australia contributed significantly to the development of Islamic education, Islamic altruism, and spiritual performance. In this context, social sensitivity was reported by establishing institutions representing Muslim identities, such as Islamic Community of Melbourne Eastern Region (ISOMER) in Melbourne, Islamic Science and Research (ISRA) in Sydney, and Australian Sufi Association (ASA). Furthermore, religious mobility and practices were exemplified as agents of social change through the promotion of community engagement, which served as a manifestation of social solidarity. The three communities engaged in the social sphere were oriented toward spiritual-moral-ethical values to determine social movements in the educational, social, or religious ideology.

Keywords: Australia; Religious Mobility; Religious Practice; Urban Muslim Community.

A. Introduction

Australian Muslims from diverse ethnic, cultural, racial, and linguistic backgrounds, are integral to the social framework and multicultural life in urban areas (Haveric, 2019). This provides the breadth and opportunity to shape the identity as an assertion of egalitarian diversity and the embodiment of the multiculturalism policy (Cleland, 2002). Australia lacks an official state religion that imposes restrictions on the freedom to select and practice the beliefs. In this context, the community is granted the

privilege to exercise non-religious beliefs. According to data from 2021, 43.9%, 3.2%, 2.7%, and 2.4% of the population adheres to Christianity, Islam, Hindu, and Buddhism, while 38.9% identify as non-religious (*2021 Census Shows Changes in Australia's Religious Diversity | Australian Bureau of Statistics, 2022*).

Indonesia and Australia are quite identical in the context of appreciating and cherishing diversity. Australians have the freedom to express their opinions, with the condition that their expressions do not incite religious hatred (Hutchinson, 2017). In this context, there is a commitment to establish tolerance and peace between religious community through the establishment of the World Conference on Religion and Peace (WCRPA). This intensely initiates support for new immigrant groups through various interfaith dialogues and meetings (Haddad & Smith, 2002). The existence of urban Muslim community indicates how the Australian government strongly commits to enhancing a peaceful multicultural life. The community has the freedom to realize the religious identity with social mobility (Claydon, 2000; DUNN dkk., 2007).

Urban Muslim identity is manifested through socio-religious movements initiated collectively to show the function of religion as a revitalizing core. This is in contrast to sociologists' analysis, stating that religious social movements arise because the concept is considered failing to accomplish its social function optimally (Pickering & Redding, 1975). However, socio-religious movements were born as a manifestation of the collective actions and behavior of religious movements oriented toward spiritual-moral-ethical values. Australian urban Muslim community sets religion as the spearhead in determining the creation of social movements for education, social sector, or ideology, which forms a collective religious identity (Stephenson, 2009).

From the observable facts, Muslims in Australia are recognized as a minority group. However, they initiate movement with structured resources and are supported by a strong mobilization force from collegial willingness (Ata, 2020). This collective drives the participation of the community to designate religion as an integral force that unites multicultural realities. The development of religious social movements represents the preservation of knowledge that sets down religion as part of strengthening collective identity (Hartley & Cherney, 2016). This is in line with Gary D. Bouma, where the community significantly contributes to fabricating pluralism. The contribution to establishing a harmonious religious life is widely recognized (Saeed & Akbarzadeh, 2001).

Urban Muslim community also contributes to the development of education, religious altruism, and the manifestation of spiritual values. The role was not conceptualized carefully, but the results provided a collective insight into the religiosity assertion (Sohrabi & Farquharson, 2015). The success of these religious movements is determined by the ideas of individuals and organizations connected to collective behavior. This has become the key to the mobility space consisting of values, interests, and ideas developed into collective action (Wilson, 2015).

The community carries out social activities outside of mosques, which initially became the central point of religious and social activities (Haddad & Smith, 2002). Religious mobility and practices are disclosed as part of social change agents by prioritizing the inclusion to create social solidarity. Moreover, several social institutions are established to show the Muslim identity embodied, such as a social movement known as Islamic Community of Melbourne Eastern Region (ISOMER) in Melbourne, which promotes altruism for the elderly without questioning belief. There is also an educational institution known as Islamic Science and Research (ISRA) in Sydney. This institution is a study forum for driving vertical mobility in education for urban community in Australia. The spiritual-moral strengthening movement has a Sufism

network part of Australian Sufi Association (ASA). This study uncovers significance in viewing the religious mobility of Muslim minority groups initiated through ideas, individuals, and organizations connected in collective behavior. Religious identity has become an important factor in perceiving function in the context of social movements in minority spaces.

B. Methods

This qualitative study was conducted using an ethnographic field method. Data collection was carried out by observation, in-depth interviews, casual chats, hang-outs in organizational religious meetings, and study events in Australian cities, such as Sydney, Melbourne, and Canberra. Furthermore, different activities were carried out to depict the confirmation of Islamic identity. The data were presented in descriptive writing to explain the phenomena, situations, and conditions in the social movements of urban Muslim community. Furthermore, another analysis was carried out on literary sources in the form of books, journal articles, and other information in the media.

This study examined the mobility of urban Muslim community in forming a collective religious identity through social movements born within routine and consistent values and teaching-based activities. In this context, ISOMER in Melbourne, ISRA in Sydney, and ASA in Australia were examined.

C. Findings and Discussion

1. Findings

Transnational Islam and Muslim Fragmentation in Australia

Australia is a multicultural country with a diverse population open to accepting immigrants (Bouma dkk., 2012). Concerning this matter, several countries such as Indonesia, Afghanistan, Pakistan, and Iraq have important roles and contributions to the process of how Islam arrived in Australia. From these countries, Indonesia and Afghanistan are often mentioned and documented in Australian history of how Islam proliferated (Haveric, 2019).

In the context of Indonesia, Makassar Muslims contributed to bringing Islam to the mainland of Western Australia. The admission of eastern Indonesian Muslims commenced from interaction with indigenous Australians for trading purposes. Makassar Muslims arrived in coastal Australia before the colonial era. There is some evidence considered to be a sign of the interaction between the two populaces in which some similarities were found in the lexical items. Moreover, reliefs of traditional Makassar boats were also found in Aboriginal caves. The two populaces have interacted and even had some marital association. The graves of Makassar community are also found along the coastlines of West and North Australia (M Dahlan, 2019).

Besides Indonesia, another Muslim country that also contributed to the admission of Islam is Afghanistan known as the camel riders. The Afghan camel riders arrived in Australia as workers who helped build the mainland transportation lines and also connected the telegraph network. The arrival of these riders is estimated to have been in the 1800s, during the colonial period. In addition, one of the markers of the contribution is the construction of a railway line between Port Augusta and Alice Springs also known as the Ghan. Along this railway line also stood the settlement of the Afghan population or Ghan in the later period.

Another related source also explains that the existence of Islam in Australia could not be separated from the colonialists' role, who used workers from the ASEAN region to work in the Australian pearl industry. The event occurred more recently, at the end

of the 19th century and the beginning of the 20th century. The existence of ASEAN community, who is partly Muslim, also has a role in giving the pattern and color of the Islamic manifestation in mainland Australia (Syachrir et al., 2021).

The Islamic occurrences are only a small part of more complex dynamics. In the post-colonialism period, up to the modern era, the wave of immigrants was increasingly packed with various resolutions (Stephenson, 2009). Some individuals went to Australia to seek asylum or avoid conflicts in their homeland, as Lebanese Muslims did after the civil war. Furthermore, Turkish Muslims came to have a better life after the Second World War economic opportunities were wide open. Muslims from Bosnia and Kosovo play an important role in infrastructure development by contributing to modern Australia through their role in the construction of the Snowy Mountains Hydroelectric Scheme in New South Wales.

Having Muslims from various regions adds to the diversity and dynamics of Islam, including in urban areas such as Melbourne and Sydney. In this context, they were quite diverse, ranging from conflict areas in Africa, the Middle East, and Asia, to Europe. Besides the Australian community (36%), Australian Muslims are also from Lebanon (10%), Turkey (8%), Bosnia-Herzegovina (3.6%), Afghanistan (3.5%), Pakistan (3.2%), Indonesia (2.9%), Iraq (2.8%), Bangladesh (2.7%), Iran (2.3%), Fiji (2%), Other (23%) (2021 *Census Shows Changes in Australia's Religious Diversity* | Australian Bureau of Statistics, 2022).

The census shows that Australian Muslims are a culturally and linguistically diverse community. The majority of these individuals were born in Muslim countries outside Australia. About two-thirds were born in Lebanon, Turkey, Afghanistan, Bosnia-Herzegovina, Pakistan, Indonesia, Iraq, Bangladesh, Iran, Fiji, Cyprus, Somalia, Egypt, and Malaysia. They speak various languages, such as Arabic, Turkish, Persian (Farsi), Bosnian, Indonesian, Bengali, Malay, Dari, Albanian, Hindi, Kurdish, and Pashtu. Most of them are Sunni, but there is also a significant minority of Shia Muslims and a small number of Bektashi, Ahmadi, Alawites, and Druze (Hassan, 2018).

The heterogeneity can be observed specifically, with Sydney serving as a benchmark. Community inhabits the area with different styles and *mazhab* affiliations, as well as variations in ideological and theological conceptions. In Australia, there is a Muslim minority other than the Ahmadiyya, Ibadi Muslims, also known as Ibadi Oman. In the genealogy of thought, Ibadi Muslims came out of the feud between the two major factions, namely the followers of Muawiyah and Ali, who do not agree with division and enmity. The arrival of the community is inseparable from Middle Eastern community who migrate to the country, specifically from Oman. Ibadi Islam is gaining a strong identity under the oversight of a secular state constitution and also provides an open space for various forms of religious affiliations (Hassan et al., 2018). Similarly, another Muslim minority in Australia is the Druze rooted in the Shi'a *Ismailiyyah* tradition that grew and developed in Lebanon and several other Middle Eastern regions. The Druze community identifies as Muslims, even though outsiders may not consider them as part of Islam. The followers believe that the teachings are rooted in Islamic doctrine, while the Druze tradition is informed by a blend of diverse religious beliefs and Greek philosophy. According to Sami Makarem, the Druze was influenced by the rationalist style of Greek philosophical thought as well as Ismaili mysticism. The community carried out a literal interpretation of the Qur'an after interacting with various theoretical frameworks, such as Greek philosophy, Persian thought, Indian mysticism, and other theologies such as Christianity and Judaism (Makārim, 1974).

The historical narrative of the multicultural reality is the basis for the fragmentation of the mobility of urban Muslim community. However, the realization of

the social space is part of the mission of resource mobilization to form the masses as well as room for participation by the capacity of Australian Muslim community.

Establishing Organizational Institutions as the Religious Mobility Representation

The rise of social institutions in urban areas of Australia is seen as a strong indicator of Muslim mobility in establishing self-identity. The social institutions established by the Australian Muslim community have different bases, including nationality, ethnicity, and Islamic ideology-based institutions (Lam & Mansouri, 2021). These social institutions generally operate for the benefit of Muslims in Australia and in various countries with noble goals without looking at differences in race, ethnicity, or religion (Stephenson, 2009). For instance, the Druze Muslim community, which is spread across Sydney, Melbourne, and Adelaide, operates in South Australia by using the Wonderland Ballroom as a venue for various community activities and events. Regular events are held such as holidays, weddings, and graduation parties. In other words, the establishment of social organizations initiated by urban community confirms their collective religious identity, despite being a minority. The movement carried out is aimed at forming a religious identity, considered to be a channel of confirmation of Islamic values (*Interview with TG*, 2019). This matter implies that various organizational movements with Islamic patterns have become an assertion that the existing characteristics are based on ethnic, cultural, and national backgrounds. The Islam shown by Australian Muslims also carries ethnic and national identity. In reality, individuals from Lebanon have differences from Jordanians with characteristics of Ibadi Muslims. Others from various parts of the world, such as Iraq, Syria, and neighboring countries, have the same characteristics and uniqueness as Shia Muslims.

The identity adds to the heterogeneity of urban Muslims, providing opportunities for the openings and channels for disseminating information and social movements through establishing organizations. During the progress, this social organization does not focus on religious-based work but on other goals, such as philanthropy, education, and strengthening spirituality-moral-ethics (*Interview with FF*, 2019).

The establishment of religious organizations is considered to be an option in the mobility movement of urban Muslims. This option is taken as a form of conversion within the same vision, mission, and goals for a particular problem (Hartley & Cherney, 2016). Networking and participation from urban Muslim community in Australia is the key to the mobilization to maintain religious identity.

2. Discussion

ISRA Sydney: Developing Muslim Identity through Educational Investment

Islamophobic issues and cases are still affecting Australia even as a pluralist country. Some communities believe Islam is a frightening religion and fetches acts of terror (DUNN dkk., 2007) due to the lack of information concerning the concept. Acts of terrorism perpetrated by individuals who identify as Muslim in various parts of the world are acknowledged and addressed. Furthermore, certain groups or ethnicities in Australia show unfavorable attitudes towards Muslim immigrants (Hartley & Cherney, 2016).

The presence of Muslim students during a multicultural Australian community is the main asset in introducing Islam which is friendly and filled with peaceful values. Considering this reality, Australian Muslim community established ISRA institution in Sydney. This organization is affiliated with Charles Sturt University which provides study programs for students. The institution was established to meet Australian

Muslims' educational needs and encourage a deeper understanding of Islam (*Interview with MO, 2019*). In this context, it was built to become a laboratory of knowledge for Islam. The religion expressed by Muslim students in Australia is diverse, but generally, they appear to be a friendly, peaceful, and less intimidating Islam. ISRA was founded in the context of reviving the religious identity of Muslims engaged in harmony and disregarding discrimination. ISRA community took this mobility movement to show social sensitivity through education to strengthen polite, ethical Islam, and to eliminate prejudice from local Australians (*Interview with ZK, 2019*).

Having a particular view of Islamic education, ISRA believes that there is no consensus on the ideal Islamic education in Australia. However, the community is aware of the importance of educating children in proper and adequate schools. This room for movement is carried out without discrimination against other non-Muslim Australians (*Interview with GH, 2019*).

ISRA has several programs in its practice, including university courses that provide various study programs, such as Masters in Arabic and Islamic Studies. There is also a youth college and a weekend study program for boys and girls to build and strengthen Australian Muslim identity. Moreover, there are studies of religion in the form of a forum for in-depth analysis of basic Islamic knowledge. ISRA also organizes a Qur'an academy forum as a form of responsibility for providing Al-Qur'an classes for all levels (*Interview with FD, 2019*).

This social movement focusing on education manifests the Islamic mobility of ISRA community in Sydney. A warm and welcoming religious identity is welcomed to enhance the spirit of the community and a shared sense of a unified identity. This identity is supported by the values of knowledge, faith, and devotion that guide ISRA movement.

ISOMER Melbourne: Social Reflexivity as a Religious Altruism Embodiment

ISOMER is a non-profit social organization that promotes altruism regardless of belief. The tagline of this non-profit organization is *Choice, Dignity, Respect, and Fairness*. Furthermore, it was founded by the Muslim community in the eastern Melbourne region with the primary objective of serving and assisting Australian Muslim community.

In 1992, ISOMER established a retirement home known as *ISOMER Retirement House (IRH)*, operating since 1994. IRH is a home for Australians who are in the elderly category and the orphanage accepts community from various groups, religions, races, ethnicities, and languages. There is no limit to accepting the elderly for treatment even though the concept was accepted (*Interview with FR, 2019*). This initiative began with the formation of a small Muslim community in the region, which expanded significantly. Through the contributions of self-supporting members and donations from Saudi Arabia and South Africa, the community-acquired land from the Lysterfield company was structured into a mosque for different activities in 1986. More specifically, the primary focus was to provide a center for elderly individuals who have retired from their professional lives. This institution has been receiving government support since 1992 and commenced operations in 1994. In addition to housing, IRH also coordinates a range of activities for the community. The elderly participates in pursuits such as painting, embroidery, and other recreational activities. Furthermore, knowledge is gained about the significance of self-improvement during their later years (*Interview with FR, 2019*).

The vision of IRH is to build a stable Muslim community in the eastern Melbourne region by promoting Islamic understanding and practice, embracing cultural diversity, and living in harmony. In addition, community facilities are improved and managed, including services and activities to meet needs, organize more opportunities to build and

strengthen unity and encourage greater understanding and practice of Islam (*Interview with MI*, 2019).

This institution has the distinction of being founded by urban Muslim community, which is a minority group in Australia. Even though it is a minority, the movement of religious mobility is not prevented in the context of presenting a religious identity full of tolerance and values. The distinction can be seen at least in three ways. *First*, this institution started from activities centered in the mosque and the community follows in the footsteps of the Prophet Muhammad. The mosque is a place of worship used for other valuable activities. *Second*, IRH is for the elderly who are Muslim and have different religious beliefs. This is in line with the organization vision to maintain a harmonious life in diversity. ISOMER carries the spirit of religious inclusivism believing that there are unlimited areas of *muamalah* for individuals in need (*Interview with MI*, 2019). *Third*, great attention and commitment to the quality of life for the elderly who become a social problem when not handled properly. In Australia, one of the contributing factors to the neglect of older adults is their retirement from the workforce and the failure to get attention from the children and descendants. Numerous elderly parents find themselves without a home and in need of assistance from others, thereby losing the motivation to live. Finally, *fourth*, IRH also promotes a friendly and accommodating Islam. The promotion of hospitality is manifested in various activities and programs, where the spirit of humanizing humans transcends other aspects. This institution is not discriminatory in carrying out its programs and activities. The helping hand is present to community in need without questioning religion, ethnicity, race, ethnicity, and language.

In this context, IRH affirms religious altruism coined in the 19th century by Auguste Comte. Altruism in French is written as *vivre pour autrui* as stated by Robertus Robet that the concept comes from *autrui* (Campbell, 2013). As quoted from Campbell "... It follows that happiness and worth, as well as in societies, depend on adequate ascendancy of sympathetic instincts. Therefore, the expression, living for others, is the simplest summary of the whole moral code of positivism (Campbell, 2006). In Comte analysis, an individual has a moral responsibility to serve humanity, and living for others is a form of concern to give a helping hand to others. There are three essential components of altruism, namely loving others, helping them in times of need, and appreciating their effort (Campbell, 2006).

The Muslim community in Melbourne initiated the IRH social movement. In this context, the aspects of altruistic behavior consist of empathy, belief in world justice, social responsibility, internal self-control, and unselfishness (Myers, 2002). IRH movement is driven by mood, empathy, belief in world justice, and socio-biological and situational factors (*Interview with MDF*, 2019). An altruistic individual has a motivation to help others, and this is born from the personal desire factor. Using simple language, altruism has a high motivation to improve the welfare and happiness of others (Batson, 2011). The Islamic mobility of ISOMER RH moves dynamically and cannot be restrained by organic mechanisms. This social movement is developed in a community as a network power to balance the values of modernity. In the context of altruism, the factor is born perched in social solidarity to lighten the burden of others. Therefore, social solidarity becomes a strong bond at the altar of commitment to strengthen collective identity through religious and social movements.

ASA: The Orientation of Strengthening Moral-Spiritual

The development of Sufism is consistent with invisible Islamic teaching. The phenomenon of the Sufi in Australia also confirms the thesis and is less visible than in

another community. This has a strong relationship with the key teachings, which emphasize esotericism more than esoterism. Therefore, the community does not tend to glorify teachings and show vulgarity to the surface.

Some of the socio-religious dynamics have sparked their presence in the community sphere. The dominant dynamic is caused by the increasingly high negative sentiment from outside Islam, specifically after several incidents of radicalism and terrorism in the name of Islam. ASA community became ambassadors in showing the image of a friendly and peaceful Islam. The evident nature of Islam does not reflect the noble traditions inherent in the religion. The presence of the Sufi community adds a diverse dimension to the tapestry of Islam, attracting the community to engage in learning.

The number of Australian Muslims affiliated with the Sufism style is quite large. Based on the reportage www.sbs.com.au, there are about 5000 community. This number could increase due to their growing and dispersed statistics as well as distribution. Beyond these figures, there is a tendency for the community not to be underestimated and the anatomy in terms of identity or movement style is quite varied. Therefore, sustainability has become an essential part of Australian urban Muslim community.

ASA community has several Islamic movements and expression models. There are different tendencies rooted in the two major traditions of Islam, namely Sunni and Shia. The first is a Sufi group in the form of clans or orders connected with various orders in Arab and Persian countries. These include *tariqa qadiri*, *tariqa nimatullah*, and *tariqa Naqshbandi*. The three congregations are well known worldwide, and their development is relatively rapid. In the Australian context, *tariqa qadiri* is one of the pioneers of the Sufi order. According to Abu Bakr Sirajuddin Cook, the existence is closely related to the arrival of camel riders from Afghanistan (Cook, 2018).

Tariqa nimatullah and *tariqa Naqshbandi* are the two orders with a large following in Australia. The orders show efforts to maintain the provisions of Islamic teachings guided by the Qur'an and Hadith. This tendency can be found in the propagated doctrines and teachings. In the context of Sufism, this type can be categorized as Sunni and the style does not deny the existence of developments influenced by the existing socio-cultural background. Moreover, the orders are classified as two dances adaptive to elements of local values, such as Western culture. In addition to adaptation to modernism and the presence of the cyberspace era, there is a tendency to be carried away by the flow of religious consumerism (Milani & Possamai, 2013).

The next trend is Sufism, with a philosophical style and an emphasis on a relatively solid tradition. This trend is not new in the history of the development of Sufism. However, the trend seems unique due to its development from two traditions, namely Sunni and Shia. This phenomenon strengthens the thesis that the meeting between the two primary schools of Islam lies in the teachings of Sufism. In this context, MIAS (*The Muhyiddin Ibnu Arabi Community*) and ACSIS (*Australian Center for Sufism and Irfan Studies*) are found in Australia. These two communities meet at the point of spiritual essence obtained through philosophical reasoning on different topics of Islamic mysticism.

In the context of ACSIS, there are dynamics other than the realm of mere thought. The community also paid particular attention to the practical aspects of Sufism teachings, such as healing or psychotherapy. In the packaging of Sufi Psychology, practitioners with a scientific background in psychology make the treasures an important legacy in terms of healing mental disorders. Sufi psychology also possesses strong roots in academic discourse, as discussed by Frager (1999).

Another essential feature to review is the existence of Sufi community that analyzes aesthetic or artistic aspects, such as *Whirling Dervishes* and *Delojaan*. Whirling Dervishes is a kind of Sufi dance combined with the tradition of saman. This art is rooted in the tradition of Turkish Sufism and is also attributed to Jalaluddin Rumi. The Delojaan is a piece of mystical music from the Persian Sufi tradition, which means heart and soul. In Australia, the community called *the Sydney Sufi Ensemble*, performs Sufi music rooted in Persian classical repertoire. In addition, Qawwali music originates from South Asian Sufi traditions, such as India and Pakistan, and the concept is staged by a community known as *fanna-fillah*. Various expressions of Sufi art are also accommodated in the Sufiartgorup. Based on existing sources, the various artistic products are limited to aesthetic appearance and function as a medium to hone and sharpen spirituality. In the sociological aspect, the existence in this form of artistic expression has broken down the sacred boundaries of Islamic spirituality with secular community since art is presented under any circumstances.

Even though each community has a different and varied movement orientation, the element of spirituality cannot be separated from the character of Sufism. The nuance seems to be a binder between one group and another. The diversity of Sufi expressions also confirms that spirituality is limited to formal religious rites and beyond. Several traditions of mystical music performances have become an interesting phenomenon and this art is limited to the selected performance and mystical path. The community contributes to the bridge of communication between Muslims and Australians. Sufi who is also at the forefront of contributing significantly to Australian community is the community with service programs. The existence of the SSC (*Sufi Service Committee*) is an authentic portrait that morality is directly proportional to the spirit of spirituality.

D. Conclusion

In conclusion, religious movements were initiated by Australian urban Muslim community and operated without a formal conceptual framework. However, the concept played an important role and made significant contributions to the shaping of the identity of urban Muslims. In this context, success was determined by the ideas, individuals, and organizations connected in collective behavior. This collectivity was a part of religious mobility where values, interests, and ideas, were developed into collective action.

Urban Muslims could move with structured resources and were supported by a strong mobilization force with collegial willingness capital. This collective drove the participation of the community, making religion a vital force that united multicultural realities. The developed religious social movement represented the preservation of knowledge that placed religion as part of strengthening collective identity. In this context, the affirmation was reflected in social movements by three objects, namely ISOMER, ISRA, and ASA. The three communities were oriented towards spiritual-moral-ethical values as the spearhead of determining social movements in the educational, social, or context of religious ideology.

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F. Author Contributions Statement

This study was conducted by three authors who had their roles. The authors lived together in Australia while pursuing doctoral studies. Wildani Hefni was the initiator of the study, compiled and designed the analysis, and proposed joint research with the partner. Rizqa Ahmadi and Maslathif Dwi Purnomo work together to develop research instruments and data collection, work on reference management, data contribution, or analysis tools. All authors cooperated in collecting data, analyzing data, and reading through to agree on the final manuscript.

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